

# The Republican.

No. 11. Vol. I.] LONDON, FRIDAY, NOV. 5, 1819. [PRICE 2D.

## A LETTER

TO

Charles Wood, Abchurch Lane,  
Robert Hutchinson, Clements Lane,  
John Hanson, Crooked Lane,  
George Harvey, Lawrence Lane,  
Arthur Chichester Allen, Ironmonger Lane.  
John Wilson, Queen Street,  
Richard Chambers, Dove Court,  
William Parker, John Street,  
Robert Plant, Haberdasher, Portsoken Ward,  
George Coutts, Baker, Farringdon Ward Within,  
John Triggey, Chair Maker, ditto. ditto. ditto.  
Matthew Hollyer, Glazier, ditto. ditto. ditto.

} Merchants.

*The Jurors who tried the Information filed by His Majesty's Attorney-General, against the Theological Works of Thomas Paine, and who returned as their Verdict—*  
**GUILTY.**

King's Bench Prison, November 3, 1819.

GENTLEMEN,

I, as the Defendant in that important *mockery of trial*, feel it a duty I owe to myself and to my country, to make public every thing that comes to my knowledge relating to those proceedings, the result of which I feel satisfied will produce a more lasting impression on the public mind, and more real benefits to mankind in general than any other proceeding that ever occurred in a Court of Law. As you have felt it your duty, or your interest to consign me over to the *tender mercies* of my Persecutors, and as I am quite sensible into what hands I have fallen, I feel justified in seizing this opportunity to make known to the public my reasons for calling you (in a Letter addressed to Chief Justice Abbott) a **PREDETERMINED JURY**. This is one of the most serious charges that can possibly be brought against

R. Carlile, Printer, 55, Fleet Street, London.

twelve men sitting in a Jury box, who have sworn *well and truly to try*, and the whole charge that it became you to try in my case, was whether I had published the Theological Works of Thomas Paine, with a malicious intent, or an intention to injure the morals and welfare of the People of this Country. Whether you did try this question as you had sworn to try, I shall proceed to enquire.

It is no doubt fresh in the memory of each of you, Gentlemen, that I advanced a charge against one of you, as having asserted previous to his coming into the Jury box, that he would vote for giving that *rascal*, *Carlile*, five years, imprisonment on bread and water; you all affected amazement at the assertion, and I did not understand until I saw it in the papers the next morning, that you called for the name. I mentioned to you that I had just received the communication in the Court, and that if I found it to be a fact it would serve me as a ground to move for a new trial if it became necessary. The individuals who heard the assertion have since been pointed out to me, but I am not yet aware that any of them will stand forward to make an affidavit of the fact, although in shrinking from doing this they make themselves partakers of the crime. As an affidavit of the fact is the only thing under the present circumstances that would be attended to in the Court of King's Bench, and as I cannot yet depend upon the resolution of any one of the individuals who heard the assertion to make the affidavit, I shall proceed to narrate the particulars as they occurred to me during the proceedings of the Mock Trial. The intelligence had reached my friends on Monday the 11th October, that William Parker, of John Street, had in public company asserted that he had never been on a Jury before, but that he was now summoned and should certainly attend for the purpose of convicting *Carlile*, that he would cut the *rascal's* ears off, that he would hang him without trial—and several expressions of a similar nature, accompanied with language so disgraceful that I should be sorry to pollute these pages with the repetition of it. Some of these expressions were made at Lloyd's Coffee House. Being in Town but a few hours on Monday, and leaving it before night for my residence at Blackheath, this information did not reach me until the Tuesday morning, and then knowing that it would be of no use to object to Mr. Parker without an affidavit of the fact, I suffered him to be sworn without interruption. Repeated information on the same subject came to hand during the mockery of trial; the first by letter was as follows:

Sir,

I wrote to you yesterday, but as I trusted the delivery of it to one of those emissaries of that prototype of Midas, the Lord Mayor, I am by no means certain you received it; the following are its contents: that an individual sitting in judgment upon you, by name William Parker, of John Street, publicly declared, and that too after he knew he was elected jury-man, "that he would be damned but he would hang that rascal Carlile: at all events, he should vote for a five years' imprisonment on bread and water." With impressions of this kind, added to strong prejudice, can he deliver a just verdict? I sincerely wish you may obtain justice,

and am Sir,

Your's, &c.

Thursday Morning,  
October 14th, 1819.

A FRIEND TO JUSTICE.

The persons who heard Mr. Parker make use of those expressions, with many others, were Thomas Edwards, esq. Coleman-street, — Lutyens, esq. James Work, esq. Samuel Shaw, esq. Subscriber's to Lloyd's Coffee Room.

The following letter was received at Fleet-street the same day, and if true, is a strong proof that the Gentleman alluded to must have had communication with other persons on the subject of the Mock Trial during the adjournment of the court, in defiance of the law, the recommendation of the Judge, and the sacred character of a Juror.

Sir,

George Coutts, a Baker, in Farringdon Ward, a Jurymen on your trial, has had the audacity, and I may truly say, villainy, to declare publicly, that if it is possible, he will bring you in "GUILTY." I communicate this to you in order that you may if you think proper, put the question to him in Court, whether he has or has not declared the above.

Wishing you success through your arduous struggle,

I remain,

Your obedient servant,

AN ENEMY TO CORRUPTION AND TYRANNY.

Thursday Morning, Oct. 14th, 1819.

The next piece of information made on the subject was to some friends of mine, who were sitting at the Baptist's Head Coffee House; it was as follows:

Mr. French, Watch Maker, Sweeting's Alley, can prove that Mr. A. C. Allen, previous to Mr. Carlile's trial, made use of expressions of this kind. "Mr. Hunt, Carlile, and others ought to be hung. I wish the Manchester Magistrates had killed 30,000 of the People."



By subsequent information I have learnt that Mr. George Harvey of Lawrence-lane, made a similar expression of his determination to convict, in the shop of Mr. Hickson, Stationer, King-street, Cheapside. I am not much surprised at this, when I find there is a family connection with this gentleman and Sir George Hill, the tool and understrapper of Lord Castlereagh. I have been further informed that Mr. Triggey, chair-maker, made a similar avowal in public company, at the sign of the Three Pigeons, in the neighbourhood of Newgate street. So that it appears out of the twelve gentlemen, five of you had avowed a determination before coming into court, to convict. This, Gentlemen, is a strong proof that the question brought before the court and you as Jurors, was not a question cognizable before any human tribunal, and if you had acted the part and characters of honest men, you would have declared to the court your incompetency to decide. I have not the smallest doubt but that you will live long enough to regret the part you have taken in this business. I have a consolation in the hope that I shall live to see Civil Liberty established on the wreck of the Established Priesthood; they can never exist together, and in the same country. I have no objection to the existence of Christianity, if its existence can be supported by argument, without the aid of the secular arm; nor to the existence of the priests, if they would be content to take that only which their hearers might be pleased to allow them. What I object to is, that we are compelled to subscribe to certain opinions, and in many cases actually compelled, for convenience, to act and speak hypocritically, and that we are compelled to support a set of men in idleness, whose conduct in the aggregate is extremely immoral and reprehensible, and whose opinions or doctrines we condemn as erroneous. That country cannot be called free, where this is the case, and I for one will never cease to use my exertions as an individual, to establish perfect freedom on all points. I am at present under thirty years of age, in good health, and if I do not meet death by the poison cup, the hand of the assassin, or by some more refined, yet more cruel mode of torture, which we know to be practised in some of our *Country Bastilles*, I have no fear of surviving your sentence, Gentlemen, (for all I have to suffer is at your hands) and of meeting you again perhaps on a similar occasion, with an open and undaunted front. I have never regretted but one thing that occurred on my *mock trial*, that is, that I should have paid that deference to twelve men,

several of whom I knew to be predetermined, as to submit to drop my intended defence, because they were weak enough to pronounce it improper, from the influence of a *wily* and *subtle Judge*, goaded by a set of *legal gamblers*, who had every thing at stake, as well as myself, on the result of the trial. Time, that great innovator, will, I have no doubt, find a substitute both for Christianity and the Bible, that is holy according to law; and such is the present rapid declension from those two absurdities, that I doubt not but some of you, who might have acted conscientiously, will live to regret and feel ashamed of the punishment you have inflicted upon him, who rather pities your blindness than condemns your prejudices.

I have now to apply myself to one of your body, who, I think, has acted more inconsistent, and has more to answer for than all the rest; because I think I can make it plainly appear, that he has given as his verdict what was contrary to his conscience, and the evidence adduced before him. The person I allude to is Mr. John Wilson, of Queen Street. This Gentleman, if his open avowal of opinion on matters of religion were consistent with his private feelings, was opposed to at least ten of his fellow Jurors, or should-be Jurors. From the mouth of many Gentlemen who have been intimate and on friendly terms with Mr. Wilson for many years, I have been informed that he holds the same opinions on matters of religion with myself; that he holds the Book called the Bible in the same view—that he left a sick-bed for the purpose of adhering to that opinion as a Juror, and, strange to say, that he was found, in the language of his friend Paine, “neither bold enough to be honest, nor honest enough to be bold.” But to proceed further—how can Mr. Wilson reconcile to what he calls his verdict (and what is not improbable will destroy its victim, if not exactly in life, in health and property) his subsequent observations, “that he had no doubt of the sincerity of the heart of Carlile: that he believed him to act from the most conscientious conviction; from a conviction that he (Wilson) believed Carlile would have maintained and defended, if it had led him to the scaffold!!!” What blind fatality could have induced Mr. Wilson thus to have perjured himself by pronouncing me Guilty? Did not his conscience sting him, when the officer of the court inquired, “Is the verdict of guilty the verdict of you all?” Did not that internal monitor respond, No? ’Tis done. The victim of your verdict is still happy—nothing can destroy that happiness whilst he



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sees his wife and family comfortably provided for, or as comfortable as the separation will admit of. He rejoices in what he has done, and if at liberty to-morrow, would go and do the same thing again. Have you, Gentlemen, acted upon your oaths?—that oath which the Attorney-General endeavoured to impress so strongly on your minds—that oath by which you promised well and truly to try? Has it appeared that at least six of you twelve Gentlemen had any dread of perjury? Did you protect me, the defendant, in my defence, or did you unite with the Court and Law-Officers to deny me a hearing? Did you judge of the law, the Judge's common law, and my statute law? Did you resent that insult to your understandings, as well as violation of the law, when you sent for the statutes to examine, after your retirement, when the law says, "that you as Jurors should hold no communication with any individual until your verdict be agreed on," when, instead of receiving the statutes agreeable to your request, you suffered yourselves to be brought back into Court, and to receive an address of a quarter of an hour from a venal Judge, when the law says, "that you, the Jury, shall judge of the law as well as of the fact?" Have you acted upon your oaths? Have you done your duty as Jurors to the victim of your verdict?

RICHARD CARLILE.

*The following Subscriptions have been received towards defraying the Expences incurred by R. Carlile, and as expressive of approbation of his Conduct.*

	£.	s.	d.
Alexander and Jane Morrison.....	10	10	0
Antichristian .....	5	0	0
A Stranger, (name unknown).....	0	5	0
James Wilkinson.....	1	1	0
S. Smith, an enemy to Religious Persecution.....	2	2	0
J. Stewart, an enemy to Religious Persecution.....	1	1	0
Thomas Whitworth, 142, Fetter Lane.....	1	0	0
Richard Matland, Lynn, Norfolk.....	1	0	0
J. M'Arthur .....	0	5	0
John Shipley.....	0	5	0
Nine Believers in one God only.....	0	5	6
James and William Sharman, 4, Rhoad's Well, Limehouse, Cordwainers.....	0	5	0
William Clark, Webber Street, Blackfriars Road.....	0	2	6
William Atersley.....	0	2	0
William Matthews.....	0	2	6



Thomas Read, Ironmonger Row, Broker.....	0	5	0
James Tabor, 145, High Holborn, a Believer in one just and true God, and nothing more.....	0	5	0

N. B. The names which have been received as expressive of their approbation are too voluminous for these pages, they will therefore be shortly published in separate sheets as appendages to the Report of the Mock Trials: the sums of money subscribed will also in future be noticed in the same manner.

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### THE FOLLOWING LETTER ON SUPERSTITION,

*Addressed to the People of England, by the Right Hon. William Pitt, (afterwards Earl of Chatham,) the most illustrious Minister of the British Empire, was first printed in the London Journal in 1733; and is a strong proof of what this Celebrated Man thought of Christianity.*

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"Pure Religion and undefiled before God and the Father, is this; to visit the Fatherless and Widows in their afflictions, and to keep one's self unspotted from the World."

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GENTLEMEN, whoever takes a view of the World, will find, that what the greatest part of mankind have agreed to call religion, has been only some outward exercise esteemed sufficient to work a reconciliation with God. It has moved them to build temples, flay victims, offer up sacrifices, to fast and feast, to petition and thank, to laugh and cry, to sing and sigh by turns: but it has not yet been found sufficient to induce them to break off an amour, to make restitution of ill-gotten wealth, or to bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion, concerning what they ought to believe, or after what manner they are to serve God as they call it, yet they all agree in gratifying their appetites. The same passion reigns eternally in all countries and in all ages, Jew and Mahometan, the Christian and the Pagan, the Tartar and the Indian, all kinds of men who differ in almost every thing else, universally agree with regard to their passions: if there be any difference among them it is this, that the more superstitious they are, always the more vicious; and the more they believe, the less they practice. This is a melancholy consideration to a good mind; it is a truth, and certainly above all things, worth our while to enquire into. We will therefore probe the wounds, and search to the bottom; we will lay the axe to the root of the tree, and shew you the true reason why men go on in sinning and repenting, and sinning again through the whole course of their lives; and the reason is, because they have been taught, most wickedly taught, that religion and virtue are two things ab-

solutely distinct ; that the deficiency of the one might be supplied by the sufficiency of the other ; and that what you want in virtue, you must make up in religion. But this religion, so dishonourable to God, and so pernicious to men, is worse than Atheism, for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious ; but superstition, or what the world means by religion, is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue. This is establishing iniquity by a law, the highest law ; by authority, the highest authority ; that of God himself. We complain of the vices of the world, and of the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious ; but because, to serve the purposes of their pretended soul savers, they have been carefully taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist wherein alone it does consist ; and had they been always taught that true religion is the practice of virtue in obedience to the will of God, who presides over all things, and will finally make every man happy who does his duty.

This single opinion in religion, that all things are so well made by the Deity, that virtue is its own reward, and that happiness will ever arise from acting according to the reason of things, or that God, ever wise and good, will provide some extraordinary happiness for those who suffer for virtue's sake, is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock, amidst all the charms of applause, profit, and honour. But this religion of reason, which all men are capable of, has been neglected and condemned, and another set up, the natural consequences of which have puzzled men's understandings, and debauched their morals, more than all the lewd poets and atheistical philosophers that ever infested the world ; for instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told that it consists in the belief of certain opinions, which we could form no idea of, or which were contrary to the clear perceptions of our minds, or which had no tendency to make us either wiser or better, or which is much worse, had a manifest tendency to make us wicked and immoral. And this belief, this impious belief arising from imposition on one side, and from want of examination on the other ; has been called by the sacred name of religion, whereas real and genuine religion consists in knowledge and obedience. We know there is a God, and we know his will, which is, that we should do all the good we can ; and we are assured from his perfections, that we shall find our own good in so doing.

And what would we have more ? are we after such enquiry, and



in an age full of liberty, children still? and cannot we be quiet unless we have holy romances, sacred fables, and traditionary tales to amuse us in an idle hour, and to give rest to our souls, when our follies and vices will not suffer us to rest?

You have been taught indeed, that right belief or orthodoxy, will, like charity, cover a multitude of sins; but be not deceived, belief of, or mere assent to the truth of propositions upon evidence is not a virtue, nor unbelief a vice: faith is not a voluntary act, it does not depend upon the will: every man must believe or disbelieve, whether he will or not, according as evidence appears to him. If, therefore, men, however dignified or distinguished, command us to believe, they are guilty of the highest folly and absurdity because it is out of our power, but if they command us to believe, and annex rewards to belief, and severe penalties to unbelief, then are they most wicked and immoral, because they annex rewards and punishments to what is involuntary, and therefore neither rewardable or punishable. It appears then very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise, but, when men command us to believe opinions, which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then are they arrived at the utmost pitch of impiety, then is their iniquity full; then have they finished the misery, and completed the destruction of poor mortal man, by betraying the interest of virtue, they have undermined and sapped the foundation of all human happiness: and how treacherously and dreadfully have they betrayed it! A gift, well applied, the chattering of some unintelligible sounds called creeds; an unfeigned assent and consent to whatever the church enjoins, religious worship and consecrated feasts; repenting on a death-bed; pardons rightly sued out; and absolution authoritatively given, have done more towards making and continuing men vicious than all the natural passions and infidelity put together, for infidelity can only take away the supernatural rewards of virtue; but these superstitious opinions and practices, have not only turned the scene, and made men lose sight of the natural rewards of it, but have induced them to think, that were there no hereafter, vice would be preferable to virtue, and that they increase in happiness as they increase in wickedness: and this they have been taught in several religious discourses and sermons, delivered by men whose authority was never doubted, particularly by a late Rev. prelate, I mean Bishop Atterbury, in his sermon on these words, "If in this life only be hope, then we are of all men most miserable," where vice and faith ride most lovingly and triumphantly together. But these doctrines of the natural excellency of vice, the efficacy of a right belief, the dignity of atonements and propitiations have, beside depriving us of the native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men a certain unnatural passion, which we shall call religious hatred; a hatred

constant, deep-rooted, and immortal. All other passions rise and fall, die and revive again, but this of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious, because we hate for God's sake, and for the sake of those poor souls too, who have the misfortune not to believe as we do, and can we in so good a cause hate too much? the more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those Infidels and Hereticks, the more do we shew our love to God. This is religious zeal, and this has been called divinity, but remember the only true divinity is humanity.

W. PITT.

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TO MR. CARLILE.

DEAR SIR,

No man who values the freedom of the press, or liberty of conscience, can view with indifference the recent endeavours of the creatures of the present corrupt system, to abolish the one, and fetter the other in their proceedings against you, Sir. Indeed it has been the practice of those whose religious or political faith, has been founded upon established principles, however absurd, not only to shrink from the test of truth, and to stigmatize and calumniate all who differ from them with every foul abuse and opprobrious epithet, but to embrace every opportunity of persecuting them "even unto death." "Is not this the carpenter's son?" "Can any good thing come out of Nazareth?" "This man is a blasphemer, and is mad, why hear ye him?" "Crucify him, crucify him," were the cries of the priest, the despot, the bigot, and the interested against that great Reformer of Church and State, whom the very same men worship at the present day as the great Creator of the Universe, that are raising a similar hue and cry against yourself, Sir, for the like conduct. You are represented as a traitor, an infidel, and a blasphemer; and as such have been persecuted and hunted down by the scribes and pharisees of 1819, but like the great Reformer to whom I have above alluded; you stand undaunted, unshaken against all their puny and malignant efforts and their contemptible threats.

"Thou shalt love thine enemies." "Thou shalt return blessings for railing." "Thou shalt do good to them that revile and persecute you," are the commands of him upon whom your persecutors profess to believe as the "God of their fathers," and whose precepts they pretend to practise. How far they may be considered to be the sincere followers of their great master and law-giver, is clearly made known in their conduct toward you, Sir—let it suffice to say that their consummate hypocrisy can only be exceeded by their diabolical malignity. It is somewhat curious that amongst other charges equally absurd, it is said that "the opinions of such men (priests, despots, &c.) are not to be insulted,"



and that "their characters are not to be vilified." With respect to the latter allegation, I have only to ask whether any thing can be a vilification of character that is affirmed of the upholders of the present system? And with respect to the former allegation, I should wish to be informed what is meant by insult offered to opinions. Is it, Sir, daring to differ from these Christian politicians, and to express the reasons of such dissent, or is it the refraining from manifesting the same forbearance towards their *opinions* and *practices* as has been shewn toward their venerable *personages*? But who ever heard of charity for *opinions*? And who would preach such a doctrine but those that believed they stood in need of it? No! If an opinion be submitted for the assent or belief of any individual, let it be fairly discussed, and if it be found too absurd for general admission, let it be exposed to all the contempt and ridicule it merits, however sanctioned by Act of Parliament, or supported by the rich and powerful: but if it be one that tends to enlighten the minds, or to ameliorate the condition of our fellow-men—who but the priest and the despot, will be found to oppose the philanthropic individual who exerts himself for the general weal? It is said that you are "a traitor." Certainly you have spoken most severely against corruption, and have held up those whom you considered to be the cause of the People's calamities, to the just execration and abhorrence of every honourable mind. May England contain millions of such traitors! By the same *respectable* authority you are said to be an *infidel*. This I suppose is because you have conscientiously stated your disbelief in a book that every impartial Christian, as well as every Deist, must admit not only contains what must necessarily implicate the moral attributes of the Deity, but the grossest absurdities, the most horrid blasphemies.

By the same party, Sir, you are also termed a *blasphemer*.

This arises, no doubt, from your opposition to a creed maintained by law, (and which maintains so many in luxurious idleness) abounding in absurdity and the most palpable contradiction.

To shew how far the Deist is deserving the epithets of infidel and blasphemer, so liberally bestowed upon him, I shall select a few passages from the book in which all who are Christians profess to believe as being a divinely inspired revelation.

"Before me there was no God formed, neither shall there be after me; I, even I, am the Lord, and besides me, there is no Saviour."—"Is there a God besides me? Yea, there is no God; I know not any." The language of the Almighty, and the belief of every Deist.

"Hear O Israel! The Lord our God is ONE Lord," and "Thou shalt have NO OTHER GOD but HIM."—The language of Moses and the belief of every Deist. "Hear O Israel! The Lord our God is ONE Lord," and "HIM only shalt thou serve."—"Why callest thou ME good,\* there is none good but ONE, that is God."

\* The Greek word of which this is a translation signifies *perfect*.

—"The true worshippers worship the Father ONLY." "For my Father is GREATER than I."—The language of Christ and the belief of every Deist. Who could believe that had heard and read the dogmas of the present day, that the above was Scripture language? But let us proceed a little farther and compare the above with the doctrine and belief of the Trinitarian Christian, for the ridiculing of which you have been termed a blasphemer!!!

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty: and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord, and yet there are not three Lords but one Lord. For like as we are compelled by CHRISTIAN VERITY to acknowledge EVERY PERSON BY HIMSELF to be GOD and LORD so, so are we forbidden by the CATHOLIC RELIGION to say there be THREE Gods or THREE Lords!!!

"Furthermore it is necessary to everlasting salvation, (and to arrive at the honours and emoluments of church and state) to believe *rightly* the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ the SON of God, is GOD and MAN. God of the substance of the Father, *begotten* BEFORE the world: and man, of the substance of his mother, born IN the world; PERFECT GOD and PERFECT MAN, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood.

"This is the Catholic Faith, which except a man believe faithfully he cannot be saved!!!"

Such is the language of an African monk, and such is the professed belief of the established priesthood of the present day, but the abomination of every reasonable man and Deist.

"Judge ye, says Christ, even of yourselves, what is right," and one of his apostles says "Prove all things."

The Deist is said to be an infidel although he believes in the existence of one infinite and immutable Being: and a blasphemer, although the name of the Deity is never used or thought on by him, but with feelings of the most heartfelt love, gratitude, and reverence for all the benefits received at his hand. "Thou shalt not take the name of the Lord thy God in vain," is a commandment never coolly and deliberately broken by the Deist. Can as much be said by the Trinitarian Christian? Is the sacred and



awful name of the Triune Deity as hallowed as it ought to be? Is it at all times spoken with reverence, and never but upon proper occasions? What would be said of the Deist were he to call a street or a set of men by the great name of ALMIGHTY GOD? Yet we have a TRINITY COLLEGE, a TRINITY CHURCH, a TRINITY HOUSE, a TRINITY CORPORATION, and a TRINITY LANE!!!

"Oh! judgment, thou art fled to brutish hearts,  
And men have lost their reason."

Trusting, much injured and respected Sir, that the above will stimulate those who differ from us to a candid examination of what is proposed for their belief, and that it may enable them to perceive that the epithets used towards you by your persecutors, may with more justice be retorted upon them, I subscribe myself

Yours most devotedly

T. WHITWORTH.

142, Fetter Lane, Fleet Street.

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### BIBLE ANECDOTE.

At the time Bonaparte was at peace with *all* the great powers of Europe, and this country, consequently happily engaged in a just and necessary war with *them all*, one of the Christian Missionaries, (whether of the Parliamentary Established Church, or whether belonging to one of the more pious tribes of the hundred sects of seceders from that holy church I know not), having arrived at China, and obtained an audience of one of the chief Mandarins, requested (after a suitable preface) his acceptance of a very elegantly bound Bible, assuring the Mandarin the study of this book, would not only promote peace and good will, but also produce friendship and brotherly love betwixt the two nations. The honest Mandarin, with a look of ineffable contempt, put back the book with a countenance that almost petrified this pious ambassador from the land of holiness, and with a dignified hue assured this pious vender of holiness, that such a book could be of no use to him or his countrymen, for although it was stated to produce peace and good will, the actual situation of our country, England proved it was of no efficacy or avail there, where war was eternally raging, and when at this moment all the peaceable nations of Europe trading hence were shut out from the ports of China by the British men of war. "No, no," says the Mandarin, "you do not practise, what you say that book inculcates, I am, therefore, satisfied you are *not* to be believed, when you assure us you believe in such a book, and what ignorant blockheads you must take us Chinese to be, to suppose you can make us believe that which by the whole conduct of your lives gives the lie direct to your professions. Go back to your own country and tell them to stay at home, and cultivate the *arts of peace* as we do in China, instead of travelling

about conspiring against the peace and happiness of quiet inoffensive nations, who travel not from home as you do, to persuade us to abjure the faith of our forefathers, and instead of which you would inoculate us with the pious and holy principles of those chosen people of the Lord, who are eternally quarrelling, making war upon, and murdering each other." The poor crest-fallen missionary let fall his pious pate, and like Hamlet's ghost, suddenly disappeared with his Holy Bible.

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*To the Editor of the REPUBLICAN.*

SIR,

ON referring to the chapters of the Old and New Testament, stated in your REPUBLICAN of last Friday, I was astonished at the abominable and filthy stories contained in them. Although I have frequently read the Bible and Testament, I was not acquainted with half the indecent tales they contain; as a father, I shall consider it my duty to prevent my children reading a book so full of disgusting and immoral biography. You may, if you please, insert my name in your list as an admirer of your inflexible courage in the cause of Reason and Truth. Had my means been equal to my wishes, I would have accompanied this with a more useful acknowledgment of my approbation of your conduct.

I remain your well-wisher,

WILLIAM AINGER.

56, Banner Square,  
Oct. 25, 1819.

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A HYMN.

WHILE others sing a Triune God,  
Of three in one, and one in three,  
In Reason's temple we have trod,  
And sing alone a Deity.

We sing the Great Creator's praise,  
Who hung the starry worlds on high,  
Whose wisdom shines through all his ways,  
Whose goodness is for ever nigh.

While others sing a changing God.  
And make his love and wrath their theme,  
In Reason's temple we have trod,  
And sing a God that's e'er the same.

E'en let them sing a dying God,  
And to his blood for shelter fly;  
In Reason's temple we have trod,  
And say, a God could never die.



Yet, when they sing the atoning blood  
Of him who knew himself no sin,  
We ask, (though long their faith has stood)  
Could Reason e'er such faith begin?

Though bold fanatics sing aloud  
Of love from God to them alone,  
And deal damnation to the crowd;  
A God so partial we disown.

Then list, ye sad unhappy souls,  
With hopes of Heaven—and fears of Hell,  
The knell of superstition tolls,  
'Tis Reason tolls her passing knell.

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### ODE TO REASON.

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REASON divine! thou gift of Heaven,  
The greatest gift that e'er was given,  
In human hearts resume thy throne,  
Let all to thee subjection own.  
To search for wisdom, be our pride,  
And thou! O thou! our only guide;  
Aided by thee, our breasts shall burn  
With indignation just, and spurn  
At all the slavish fearful fools  
Of priests, as well as priestly tools;  
Nor dread the scepter'd tyrant's frown;  
(For tyrants, Reason's sons disown.)  
With perseverance strong we'll grow,  
And like a river onward flow,  
Whose steady course obstructions brave,  
Until it meets great Ocean's wave.

For long have priests, devoid of shame,  
Abused—nay, spurned thy sacred name,  
Their *triple Gods*, these Gods but *one*,  
Their *married Virgin* and her son;  
How *snakes* could speak, and *as es too*,  
What wond'rous feats some fish could do,  
Could swallow *prophets*, and could bring  
The *cash* for *taxes* to a King!  
How Moses over Egypt's land,  
Dispersed the frogs by his command;  
How *fleas* and *lice* came at his call,  
And plagued Egyptians one and all,  
How *coat* and *shoes*, for forty year,  
Though always worn—did never wear.

How General Joshua *stopt* the sun,  
 Until his men the battle won.  
 How gates and bulwarks kissed the ground,  
 When nought but *horns* and *trumpets* sound.  
 How *Endor's witch* could raise the *dead*,  
 And make heroic Saul afraid.  
 How Babylon's king, with pride so full,  
 Became at last a *lustly bull*!  
 And thus for seven long years remained  
 E'er he again his shape regained;  
 (What pity Kings of modern days  
 Could not be sent as long to graze.)  
 How God bid one go eat his bread,  
 Bespread with t—d in butter's stead,  
 But when at this his heart did spurn,  
 Cow's *dung*, God said, would serve the turn.

Such foolish, childish tales as these,  
 A barbarous race of men might please,  
 But sure such tales can never claim  
 From Reason's sons, of truth the name;  
 Nor can the philosophic eye  
 Discern in them aught but a lie.  
 Though raging priests aloud proclaim,  
 Damnation, Hell, and endless flame,  
 To every son of man who dare  
 But doubt what they solemnly swear;  
 The God of Nature says not so,  
 He ne'er can doom a man to woe  
 For disbelieving, when he's told,  
 That silver is as yellow's gold;  
 And sure where common sense prevails,  
 As foolish are those Bible tales.

Fair Reason needs no aids like these,  
 Her simple rules are rules of ease.  
 To view the universe around,  
 That work of wisdom most profound!  
 The varying seasons as they go,  
 The summer's heat—the winter's snow,  
 These—these the mighty God proclaim,  
 'These cry aloud his mighty name;  
 These teach us equal love to shew  
 To wipe the tear of human woe;  
 To give misfortune quick relief,  
 To cheer the heart oppress'd with grief:  
 In short—do every good we can  
 To all our brethren—fellow-man.